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John E. Zercher

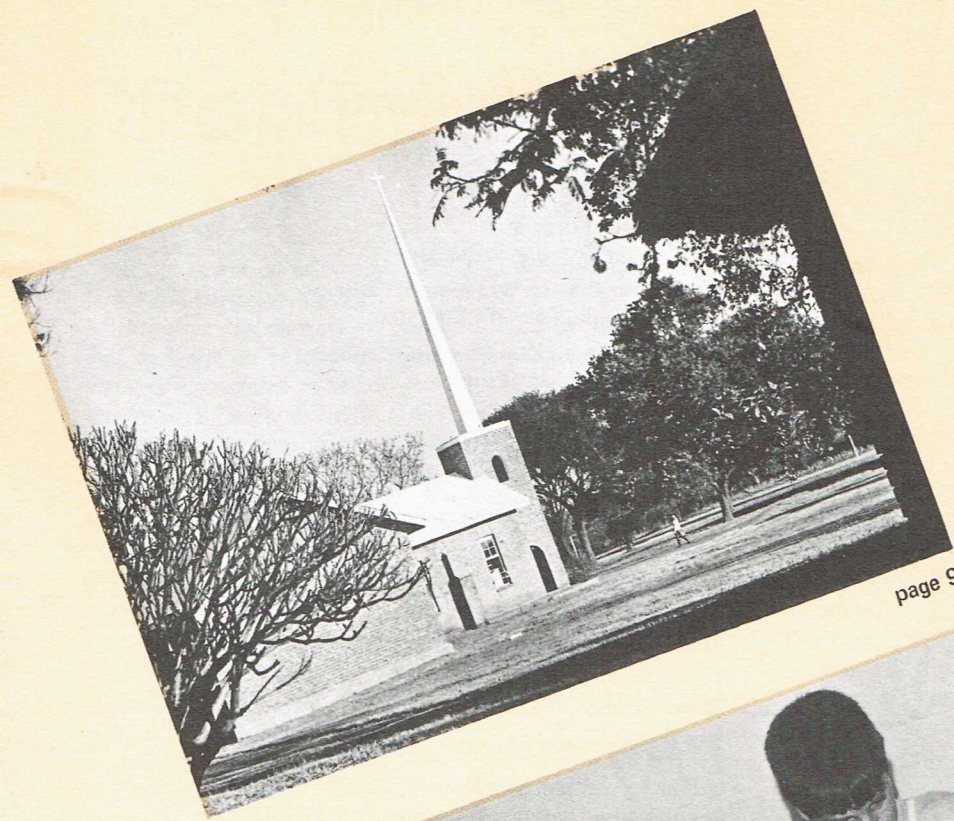
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「あまりにも多い教会？」

リチャード クリークバウム
当兄弟団に所属する地方教会の約七〇％は毎週の日曜
学校の出席者平均数が、一五〇名以下であることを示し

わたしたちは専門的な知識をもつそれぞれの教会の働
きを神様から与えられた管理の賜物によって、最大限
に利用しなければならぬのである。
わたしたちは牧師が教会員に対し神に召されたる者、
証しをなす者、そして説教をなす者として雇用された代
表者とする根拠を一概すべきである。
わたしたちは、偉大な牧師の個人的な強大な努力によ
るのではなく、教会員ひとり、ひとりを通して、はた
らき給う聖霊の働きを受ける地方教会についての聖書的
概念に立ち返るべきである。

- 1 -

ABOVE: In the August 25, 1970, issue of the *Evangelical Visitor* we printed an article entitled "Too Many Churches?" Missionary Marlin Zook saw in this article value for the church in Japan and requested permission to translate and print it for the Japanese Christians. Above is page 1 of the reprint. Note the title along right edge identifiable by the question mark.

BELOW: If you had been in attendance at Urbana 70 this would have been the place for Brethren in Christ to meet and be met. Manned by (left to right) missionary David Brubaker; Board member John Hawbaker; Board administrator Earl Musser, the display portrayed the work of Brethren in Christ Missions in the church's broad areas of ministry.



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Evangelical Visitor

Editorial

The National Conscience

There is something worse than a guilty conscience. It is having no conscience at all.

But even the absence of conscience is not the ultimate. For beyond or below having no conscience is that state where evil is called good and good evil. Where light is called darkness and darkness light. (Isaiah 5:20)

Public response during the past several weeks in the United States strongly suggests that this nation has dangerously reached this state of moral perception or rather the lack of moral perception.

The trial and conviction of Lt. Calley is common knowledge. The reaction in places both high and low is well-known. No doubt there are varied reasons for the spontaneous expression of sympathy for the convicted lieutenant but it is difficult to escape the conviction that it reflects a nation whose moral and ethical sensitivity has been seriously deadened.

In what appears to have been a fair and public trial an officer in the United States Army was convicted of killing innocent and unarmed civilians, including women and children.

The public response was almost incredible. The governor of a sovereign state ordered the flag flown at half mast. A presidential hopeful visited the convicted officer in his place of detention. There was an outpouring of sympathetic telegrams and letters that has seldom been equalled. The President felt it necessary to personally intervene.

What kind of rational logic or moral perception can cause a people to make a hero out of a convicted killer of women and children? Quite likely calm reflection will result in a more sane approach. But what does this intuitive and spontaneous response say about the national character?

Of the several valid observations one could make about the public response an obvious one is that war has sown the seeds of hatred and violence deep in the national life and we are reaping the fruit in deadened sensitivity and warped values.

Had this situation been reversed—the accused, the enemy; and the victims, residents of a midwestern hamlet in Iowa or Kansas—those who rallied to the defense of the lieutenant would have been ready to lynch the accused. The difference is that in the current case it was orientals who were the victims. In the conjectured case it would have been Americans. War makes life cheap and expendable—that is the enemy's life. How utterly in contradiction to the Christian faith and to the mission of Christ who came to save men's lives.

One shudders to observe the primitive and demonic forces that lie so near to the surface in the human race. We expect it in our enemies—the communists—but it is indeed a universal condition. In fact it is more in evidence in the visceral response of the nation than in the individual accused and convicted. An evangelical pastor in the escalating days of the Viet Nam conflict favored in my hearing the dropping of the H-bomb on Hanoi and getting it over with.

It is to this demonic in man that the gospel has been given. It is this demonic force that Christ met in the cross and conquered. It is by this same cross that it is dealt with in men's lives.

The demonic in man is met in the cross but it goes beyond forgiveness. It calls one who accepts its provisions to also accept his cross. It calls for a style of life with the way of the cross written deep.

The church must accept some responsibility for this perversion of the national conscience. There is a need to preach the cross which in our day as Paul's is the power of God. There, along with the preaching, needs to be an understanding of the cross which unfortunately is still foolishness even to many who believe. It is both for the preaching and the understanding of the cross that the church bears a responsibility.

Z

"IN THE FULLNESS OF TIME"

One of the truly hopeful signs in the church is the renewed concern for the life and ministry of the local congregation.

The Board of Christian Education in cooperation with the Board of Bishops is conducting, at the request of the congregation, an evaluation of the congregation's life, ministry, and goals. In preparation for this evaluation a manual was prepared to aid these congregations in this self-study.

During the period between the preparation of this manual and the congregational visits there came to my attention in the official paper of a sister denomination a feature article on congregational life. I shared this with our Board of Christian Education staff. Their reply was "That is what we are trying to do."

Recently I picked up the new book *The Emerging Church*, written by Bruce Larson and Ralph Osborne of the Faith at Work staff. I was most interested to discover that

the concern and approach of this book was similar to the other two.

This seems to me to be more than coincidence that from three unrelated sources should come at the same time a similar approach to the life and ministry of the local congregation. In biblical terms one could say that it is "in the fullness of time." The philosopher or historian would say that "it is an idea whose time has come."

I believe it is God's doing. It is the Spirit speaking to the churches.

These are days when congregations cannot continue to just go through the motions. Youth and adults are both calling for reality in worship, fellowship, and ministry.

It is to the credit of our administrators and to those congregations who have requested evaluation that they are perceptive of this need and are sensitive to the Spirit.

A place for us all to begin would be the reading and the study by the congregation of the article which begins on page five—from a fourth source—"What Your Church Was Meant To Be."

Z

To forgive or not to forgive? That is the question. And when you think of it, why should anyone forgive?

Why shouldn't the person who has wronged you be made to "make things right"—to pay for his sins?

Why shouldn't he be punished?

If any conviction about such things comes naturally to all men, it's the deep-seated universal belief that "somebody's got to pay."

Forgiveness seems too easy. There should be blood for blood. Eye for eye.

Yes, you can knock out a tooth for a tooth in retaliation, but what repayment can you demand from the man who has broken your home or betrayed your daughter or ruined your reputation?

So few sins can be paid for, and so very seldom does the victim possess the power or the advantage to demand payment.

In most cases, "making things right" is beyond possibility! Repayment is impossible!

So, here's where revenge comes in. If you cannot get equal payment or restitution out of the man who's wronged you, at least you can get revenge. Pay him back in kind, tit for tat. Serve him the same sauce.

"Get even" with him—if you insist. But remember, to get even you make yourself even with your enemy. You bring yourself down to his level, and below.

There is a saying that goes, "Doing an injury puts you below your enemy; revenging an injury makes you but even with him; forgiving it gets you above him!"

Revenge not only lowers you to your enemy's level; what's worse, it boomerangs. The man who seeks revenge is like the man who shoots himself in order to hit his enemy with the kick of the gun's recoil.

Revenge is the most worthless weapon in the world. It ruins the avenger while more firmly confirming the enemy in his wrong. It initiates an endless flight down the bottomless stairway of rancor, reprisals and ruthless retaliation.

Just as repayment is impossible, revenge is impotent!

"What? No repayment? No revenge? But I can have the soul-satisfaction of hating the wretch!"

Well, yes. You *can* hate him. You can nurse a grudge until it grows into a full-blown hate, hooves, horns, tail and all.

But what do you gain? In hatred, everybody loses!

The author is the radio speaker of the Mennonite Hour. This article is an abridgment of a chapter by the same title in his book 70 X 7.

I Can Never FORGIVE

David Augsburg

Hidden hatred can sour a likable lady into a suspicious carper, a warm, understanding man into a caustic cynic.

What does it cost to incubate hatred? It will cause a man to lose friends; a merchant to lose customers; a doctor, patients; an attorney, clients.

In addition to corroding a disposition, harbored hatred can elevate blood pressure, upset digestive works, ulcerate a stomach, or bring on a nervous breakdown. And ever hear of a coronary?

Why boil inside? It's a form of slow suicide. Get all steamed up with resentment and an explosion is inevitable.

And just simmering a grudge or a grievance can have the same results.

Do a long, slow burn and you hurt no one but yourself. The man who broods over a wrong poisons his own soul.

Repayment? Impossible! Revenge? Impotent! Resentment? Impractical!

All right, but what about peaceful coexistence? I won't hate him, hit him or hurt him. He's not worth it. I'll ignore him. Live and let live, but friendship? Forget it!

Now wait! Face it honestly. You can't afford the dubious luxury of an unforgiving heart.

Only if you have no need for forgiveness yourself do you dare consider hesitating to forgive another.

We do need forgiveness constantly, don't we? The forgiveness of our fellow-men, and far more seriously, the forgiveness of God.

And those two go hand in hand. They interlock.

Jesus said, "If you forgive other people their failures, your Heavenly Father will also forgive you. But if you will not forgive, . . . neither will your Heavenly Father forgive you your failures (Mt. 6:14-15, Phillips)."

"I never forgive," Gen. James Oglethorpe said to John Wesley.

"Then I hope, sir," replied Wesley, "you never sin!"

George Herbert once wrote, "He that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach heaven; for everyone has need to be forgiven."

Forgiving and being forgiven are all of one piece.

They cannot be separated.

The man who refuses forgiveness to his brothers cuts himself off from the forgiveness of others.

An unforgiving heart is unforgivable.

And in forgiving, are we forgiven of God? It is not a matter of which comes first. There is no sequence of time or priority. The two are one. Just as is true of love.

The man who loves God must also love his neighbor. He who hates his brother does not and cannot love God. Love of God and man are interlocking and indivisible.

We only learn to love as we learn to know God. And we truly learn to know God as we learn to love our brother.

It's all of a piece.

The life that is open to the love of God is loving to others.

The man who receives the forgiveness of God is forgiving of others.

If that is true—and Jesus said that it is—then forgiving and being forgiven form the one crucial, central and eternal matter of every life.

And the man who refuses to forgive will not be forgiven because he has cut himself off from love and mercy.

But the man who forgives opens his life to the free gracious forgiveness of his Lord.

To be forgiven of God for our daily trespasses (and how desperately each of us needs His forgiveness), we must forgive, accept, and love.

Impossible? Perhaps it is, for the man who knows nothing of God's forgiveness in his life and the freedom it gives.

But not to the man who is forgiven.

God's forgiveness gives a man the freedom to love and live creatively, because he is himself a new creature, according to the Bible.

The rush of God's strength which brings him forgiveness gives him in turn the ability to forgive, and forgive, and forgive, not just seven times, as the apostle Peter once volunteered, but seventy times seven as Christ commanded (Mt. 18:21-35).

The contrast between our debt to God (made by the accumulating sins of the kind of things we do against His will) and the debts others may owe to us is immeasurable.

Nothing men can do to us can in any way compare with what we have done

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"A true church," says George Webber, in his book, *God's Colony in Man's World*, "is an outpost of the Kingdom of God, placed in a particular spot in the world to bear witness to the Lordship of Jesus Christ."

"A church is a mission living by the foolishness of God in a world that sometimes hates it, sometimes is indifferent, and sometimes seeks to take it captive. Any church that does not recognize the basic purpose for its existence is in jeopardy of its life."

WHAT YOUR CHURCH WAS MEANT TO BE

"The predicament of the church in America is precisely that it does not recognize that it is in a missionary situation."

Alongside such a definition, the average congregation today is revealed as something other than what was originally intended. That may sound shocking. But we are being made to perceive today, by the force of events, by the growing tide of evil and misery around us, and by the criticisms of friend and foe, something of the utter selfishness and self-centeredness of modern church life.

Why do we fear to become involved in the tide of human misery and struggle sweeping past our doors? Why do we shrink back in the name of dubious harmony and purity from grappling with the difficult problems that beset man in the world of today? What is responsible for our failure in the intercessory prayer, the true holy living, the genuine compassion for the poor and needy that alone can qualify us to

proclaim the gospel with authority to the world?

Other criticisms focus on the church's irrelevancy in the secular life of today, its middle-class mentality, its cultic isolationism from the world, its paralyzing divisions, its rigid traditionalism and legalism and its pious hypocrisy.

Whatever the true situation of the contemporary church as a whole—and we can never forget that the Holy Spirit is continually rebuking his church—it is also well to look on the other side of the picture. There is also a need to see the local church in terms of its strategic position and potential for carrying out God's mission in the world.

Let us look again at the average congregation, and this time let us see it in the light of God's mercy and of Christ's calling. Here is a group of ordinary people, saved by grace and committed to Christ. Their communal life is the arena where the struggle of Christian society takes place, their place of meeting the sanctuary where God is worshiped in spirit and in simple truth.

Every single member, no matter how obscure, has been endowed of God, redeemed and called for service, and each, in keeping with his experience of grace, endowment and situation, is equipped and ready to be used in the mission of the church.

Let us not visualize the congregation of members merely as the church gathered for worship and fellowship, but let us envision them in their strategic dispersion throughout the community—in the hospitals, dental clinics, schools, business houses, factories, police force and other centers of activity. It is as they return from the sanctuary to their homes, to their places of business and to the community's centers that they spearhead the witness of Christ.

How can a congregation which has unconsciously allowed itself to become cut off from the world around it, and which stands in danger of "losing its candlestick" (Rev. 2:5), awake to new life in mission?

The missionary responsibility of a local congregation must be discharged in ever enlarging circles, "beginning in Jerusalem" and reaching out to the uttermost part of the earth. Only when the entire congregation experiences a sense of mission will it move out in dynamic witness and service. Essential to that experience of mission is a renewed vision—a recognition of its present failure and also of its potential mission, right now and here.

The pastor cannot communicate this vision merely through preaching and teaching. Part of his responsibility will be the task of gradually involving the

members of the congregation so that they begin to see the needs and opportunities around them with their own eyes, and become exercised and concerned in the search for ways to respond.

Group studies of the problem may be organized as one step toward imparting a vision of mission. Surveys may be initiated, not with a view to seeking out prospective members for the church but rather to secure an exact picture of the strategic areas of problems and need in the community, as well as to assess the church's capability to contribute toward meeting that need.

Included in such surveys might be an effort to discover and pinpoint the strategic dispersion, vocational as well as geographical, of the membership of the church throughout the community. Any continuous mobilization of forces will require efficient organization, and therefore the building up of a proper directory should be kept in mind also.

R. Kenneth Strachan

Imagination and spiritual comprehension will be needed to discover in the midst of our affluent society what the problems and needs are. Some of them—juvenile and parental delinquency, alcoholism and drug addiction, the modern use of leisure, the loneliness and the lostness of the individual in the mass, sex problems, marital unhappiness, immaturity and divorce—are different from those of yesterday, although the fundamental elements are still the same.

As the congregation begins to hear and see the needs all around it while at the same time it is exposed to biblical obligation in a perspective of relevance, it should begin to experience a growing sense of concern which will stimulate prayer. It is at this stage, and not before, that the prayer life of the congregation on behalf of the need should be promoted.

Too often the congregation is urged to pray before eyes have been opened or hearts burdened. The result is the deadly monotone in prayer that kills all initiative and interest. We must not forget that the order demonstrated by our Lord in the training of his disciples was, first, the vision of the multitude's need arousing compassion, secondly, the prayer for laborers, and, finally, the choice and sending forth of the laborers (Matt. 9:26–10:10). This is the logical order.

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Dr. Strachan, who died in 1965, was General Director of Latin America Mission. He is probably best known as the proponent of "Evangelism-in-Depth." The article is taken from a chapter in his book *The Inescapable Calling*.

Voluntary Service on Messiah's Campus

Haydn Gilmore

Four men at Messiah are now performing alternate service. The story of these men who make peace, not war, points up other openings to work for the College.

Art Bert's deft fingers take turns punching an adding machine and pushing a ballpoint pen. At the next desk, David Martin sifts through a pile of yellow papers. These men in the Business Office of the College are, in their own way, significant people, as one who will take time to observe them can appreciate.

"As a volunteer doing civilian service in lieu of military service, I am not a missionary," says one of them. "I can be of service to people as a Christian . . . I didn't feel 'called.' The Lord opened the way for me to work here . . . See the difference?"

You do see the difference. Two young men are not about to be made into plaster heroes or vinyl saints.

Meanwhile elsewhere on campus two other men in work clothes are doing what must be done, if life is to continue on campus. Ronald Trainor, in Volunteer Service, is laying tile for a drain at the new athletic field or on another day he could be "piling snow." Steve Wander, the other man, is responsible to clean three buildings. (At the Philadelphia campus as a VSer, James Brubaker, Mount Joy, Pa., is director of maintenance in the repair and development of the Philadelphia buildings.)

J. Wilmer Heisey, director of Christian service ministries of the Brethren in Christ Mission Board, cites a Local Board Memorandum which serves as a basic guideline for the Voluntary Service of conscientious objectors: "Whenever possible the work should be performed outside of the community in which the resident resides. The position should be one that cannot readily be filled from the available competitive labor force, or from civil service or merit registers of the Federal, State, or local governments, and should constitute a disruption of the registrant's normal way of life somewhat comparable to the disruption of a registrant who is inducted into the Armed Forces." (*Ltr. No. 64, dtd Sept. 23, 1968 issued from Wash., D.C.*)

In some states the disruption demanded by law calls for the person to leave his home state. This was true for Ron Trainor whose father is a dairy farmer and an associate pastor of a Brethren in Christ church in Mooretown, Mich. There are six brothers and six sisters in the Trainor family; Ron is "third from last." Not all of the brothers have been COs. One brother has been to Vietnam twice.

But as some members of evangelical pacifist families and churches choose to serve in uniform as exceptions, so others from non-peace movement backgrounds embrace the Biblical pacifist position.

"The greater strength of nonresistance, Divine Love, is its aggressiveness in ministry and service to others."

J. N. Hostetter
"Serving Through Love"

Steve Wander, of the buildings and grounds crew, is a case in point.

Steve is from the Assembly of God Church in Norristown, Pa. The position Steve now holds was "thought of for many years." Steve is a graduate of Northeast Bible Institute, and he was influenced by a Mennonite friend, Willard Moyer of Souderton, Pa.

In his adherence to nonresistance and his VS work, Steve has found no opposition from his friends and family; Steve's pastor, for example, admires him. This is far different from the case of a friend of the family: he went to jail as a CO in WW II.

Today, four men on the campus of Messiah College encountered no difficulty in obtaining a CO classification through legal means. In each case a letter to the local draft board was approved.

The Brethren in Christ men found their posts at the College through the

Mennonite Central Committee (MCC) Steve Wander, on the other hand, knew of Messiah College through personal contact. And David Martin has obtained a leave of absence from his employer in Pittsburgh, Pa. In all cases, the concrete steps were fairly simple.

Persons in the 1-W legal classification can take paid, regular employment, (i.e. a hospital) if they wish. But men in church-related Voluntary Service receive \$15 a month and board. The necessities are bare, but the work has value.

One of the former VS men now on the faculty is Dr. Howard L. Landis who said: "For me, my faith and convictions stood for more than a matter of non-participation in war; they issued in a strong desire to do something worthwhile." (from *Soldiers of Compassion* by Urie A. Bender, Herald Press, p. 25).

Dr. Kenneth B. Hoover, professor of biology and division chairman (and the Brethren in Christ delegate to MCC) asserts: "You can't buy piety." Dr. Hoover adds that Volunteer Service has a marked effect on those who serve: "It is the kind of thing to shake us out of a materialistic society. We do not look at service with an angle. 'What can I get out of it?'" Thus, Hoover feels that VS makes a great change in a man's outlook.

Donald Wingert, now a senior at the College, says: "I came back from two years in Africa, in a bookstore, and did better academically."

Among other faculty members, Dr. Martin H. Schrag, professor of history of Christianity and a division chairman, pinpoints his years in VS as the "most influential of his life." Dr. Schrag served three and a half years in public service camps in seven states and later (1946-49) did a three year term under MCC in New Delhi, India.

There is a need for other people—men and women—in addition to those doing alternate service) to consider Volunteer Service, Hoover maintains. Looking ahead to his own retirement years, Hoover thinks of "post-productive people" who could still use their experience. He knows people who travel to work in all parts of the globe; and, also, Hoover thinks of the needs of Messiah College. "A banker who retired at 65 years, for example," says Hoover, "or a technician, both could serve on this campus in a valuable way." There is yet much to be done at Messiah College.

Religious News

Chiang Warns Red China Would "Doom" the U.N.

President Chiang Kai-shek, leader of the Nationalist China government in exile, has warned that a Communist Chinese membership in the United Nations would spell the doom of the world organization.

If given a chance, Chiang said, Peking "will do everything within its power to sabotage this world organization."

Six Churchmen Headed For North Vietnam for POW Talks

On March 27, six Christian leaders in the U.S. left for Stockholm where contact will be made with the National Liberation Front and the Peoples Provisional Government of North Vietnam.

Nathan Bailey, president of the Christian and Missionary Alliance, said the group anticipates that arrangements will be made for them to inspect POW camps in North Vietnam and later in South Vietnam.

"We hope to get information concerning our own missionaries too," Bailey said.

Others in the party were Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod; Dr. William Hecht, special assistant to Dr. Preus; Dr. Dr. Carl E. Bates, resident, Southern Baptist Convention; Dr. George E. Sweazey of the Presbyterian Church; and Archbishop Joseph Ryan of the Roman Catholic Church.

Their proposed itinerary takes them to Warsaw, Prague, Paris, Rome, New Delhi, Hanoi and Saigon.

Fetus Ruled Not a "Person" In Accidental Death Case

A Superior Court judge in Providence, R. I., ruled that the accidental killing of a fetus does not constitute a crime under Rhode Island law, because a fetus does not fit the legal description of "person."

"Person" is defined under Rhode Island law as every individual, firm, co-partnership, corporation or association, Judge Ronald R. Lageaux said. He held that an individual conveys the meaning of an entity having existence separate and apart from another entity.

The judge dismissed an indictment which charged William J. Xavier, 75, with driving so as to endanger, resulting in the death of the unborn child of Mrs. Anne Marie Serbst, Bristol.

Mennonite C.O. Receives Three Years on Probation

About sixty friends and relatives gathered at the U.S. Federal Court in Philadelphia, Pa., on Tuesday, March 16, to hear Judge Daniel H. Hyuett III of the Third U.S. Circuit Court sentence Duane Shank, member of East Chestnut Mennonite Church, Lancaster, Pa., to three years on probation for his unwillingness to register at age eighteen with the military draft. The sentence included an assignment to work with a community development organization in Petersburg, Va.

Shank is the first Mennonite young man during the Vietnam war to be prosecuted for his noncompliance with the military draft law.

Educator Crusades to Return Religion to Schools

The founder and president of the Educational Communications Association has embarked on a crusade to get religion back in the public schools.

"Without knowledge of religion you cannot understand English literature, Middle East history and the arts," according to Mrs. Ella Harlee.

Mrs. Harlee said there is a growing demand by students and parents to bring the Bible back into the classroom for objective study.

Any study of the religions, Mrs. Harlee said, should include Catholic, Protestant, Jewish, Moslem and Buddhist teaching.

ABC Notes Membership Increase

Membership in the American Baptist Convention as of Dec. 31, 1969, was 1,353,129, representing an increase of approximately 9,000 members over the previous year.

The figures are reported against an overall standstill in U.S. church membership currently.

"Jesus Movement" Flourishes in B.C.

The spiritual awakening that has caught the West Coast of the U.S. in its grip has hit the city of Vancouver hard, according to Russell Griggs, director of the Jesus' People Army in that city.

"In six months God has moved mightily," he said. "The same revival of true Christianity that has turned California, Oregon and Washington upside down is pouring into Canada and has swept Vancouver, Chilliwack, Mission, Edmonton and many other towns in its path."

Civil Liberties Union Will Sue If "Silent Prayer" Becomes Law

New York's branch of the American Civil Liberties Union will consider a suit against a bill permitting silent prayer in public schools if Gov. Nelson Rockefeller signs the measure into law.

Church of Christ Disciplines Pat Boone

After more than a year's "review," singer Pat Boone has been "disfellowshiped," or "ostracized" from the Church of Christ.

The disciplinary action in the strict fundamentalist church was because he and his wife, Shirley, had embraced belief in miraculous healings and speaking in tongues to their personal faith in Jesus Christ.

The singer identifies most closely these days with the "Jesus Movement," whose adherents dress much like hippies. His 40-foot swimming pool in the back yard has been the scene of approximately 100 baptisms in the past year.

Crime—Up 11% in 1970

The crime rate in the U.S. increased 11 percent during last year—the lowest ascent since 1966, according to the FBI which reported the figures.

Atty. Gen. John N. Mitchell made public the results of the preliminary FBI crime index, pointing out that 22 major cities reported an actual reduction in the number of crimes in 1970 compared with 1969.

Reductions in several cities showed up in such categories as burglaries or larceny while more serious crimes such as murder continued to rise.

Baptists Active in Cuba Say Traveling Pair

The first two Cuban Baptists to make a trip abroad during the past half decade report that their fellow believers are very much alive and prospering in the communist island.

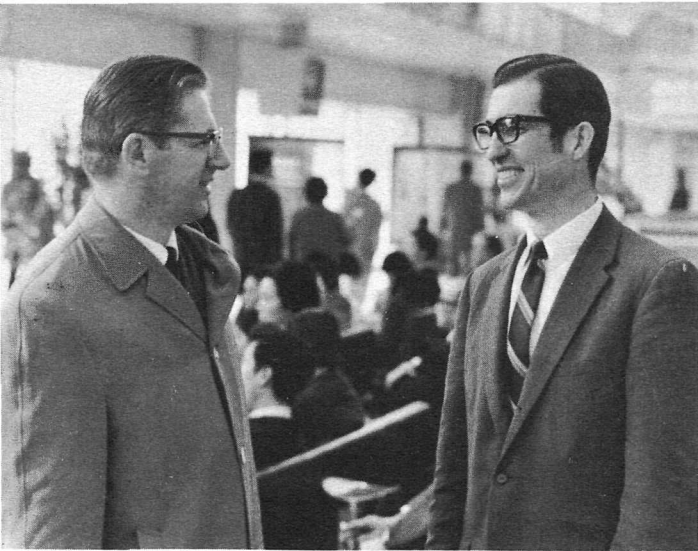
Manuel Salom and Humberto Dominguez, both of Havana, visited Switzerland for a conference with European Baptist national leaders.

They said the Baptist Convention of Western Cuba has 7,000 members in 98 churches. The Western Cuba churches have shown a net gain of more than 1,000 members in the past 10 years, despite the fact that a number of Baptists moved out of Cuba during that time, the Cubans said.

House Cuts Divinity Draft Deferments

Draft deferments for divinity students have been voted out by the House Armed Services Committee. The committeemen voted to extend the required civilian service for conscientious objectors from two to three years.

The elimination of deferments for divinity students had been sought by the Nixon administration. A copyrighted story by the New York Times News Service said that men who now hold such deferments would be permitted to retain them, but none would be granted in the future.



Missionary Doyle Book (right) greets Executive Secretary Heisey at Fukuoka Airport.

With God's People in Japan and the Philippines

J. Wilmer Heisey

Within minutes after we had entered the railway station where only three or four people were seated reading, it was filled to capacity. Then the boarding gates opened. There was a quiet sustained shuffling of feet on the overhead crosswalk as people boarded the 7:11 train for Shimonoseki. Marlin Zook blended so well into the crowd that I had to keep my eye on him. Order, precision, reading, thinking—this is JAPAN 1971 going about its work. The only place law officers were conspicuous was at the international air terminals.

Tokyo, largest city in the world, runs quieter and smoother than New York. There seemed to be much less tension, too, although environmental danger signals are there. As for rural Japan, in Brethren in Christ Missions context that means beautiful Yamaguchi Prefecture on the westernmost part of Honshu Island. Enchanting seacoast—Inland Sea to the south, Sea of Japan to the north, off Nagato and Hagi—gives way to lovely mountain country on which are nestled neat farms and picturesque villages. Nishiichi is a little Switzerland!

But, as always, it's *people* that really count.

A passing visitor must realize that he can't really know people in brief contacts, but I am quick to admit that I met quite a number of Japanese I'd really like to know. In only brief acquaintance it is obvious that there would be much profit in tuning in on their wave-length.

One must resist the American tendency to talk rather than listen. A most courteous people, they are slow to interrupt.

This article shares with the Church observations by the writer as he visits the Brethren in Christ Church in Japan and as he returns to the Philippines where he spent several years in voluntary service following World War II.

I met and came to have a high regard for the Graybills and the Bottses in Tokyo—and for the manner in which they relate to those who are following Christ and to those who are cautiously seeking truth. The Books and Thomases in Shimonoseki are making some excellent contacts in this new area of Brethren in Christ witness. The Zooks, in a still more rural area, are listening, teaching, and supporting. These ten, and their ten children, deserve our support.

Rendezvous In The Philippines

Within eight hours after my midnight arrival in Manila I was on a bus heading north to a rendezvous with a dream just about come of age—my having left Lamao about 21 years ago.

With me was a brand new acquaintance, James Metzler, grandson of the Ezra Engles (now deceased) who were Brethren in Christ members of my own Cross Roads congregation. Newly assigned by the Eastern Mennonite Board of Missions to Manila after about eight

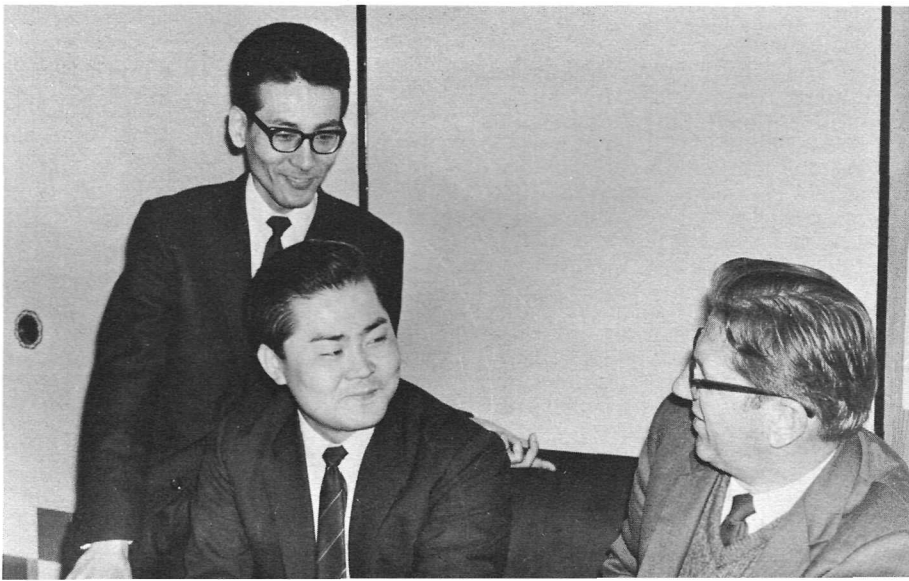
years in South Vietnam, James was interested in a contact with my friends in Abra. Along with my emotional response to familiar sights and sounds, I learned from him of the exciting new developments in the relocation of the Bangued Christian Hospital—by Dr. and Mrs. Benjamin Bringas, son of the pastor who performed the marriage ceremony for the Heiseys in 1948! That event was a sequel to an MCC effort following World War II in the war-ravaged provincial capital.

But it took two long days of hard travel including several hours hiking after dark until my big moment came when, at the foot of the stairway to Paulino's house, I began to meet one after another of very dear personal friends. LAMAO is the mountain village where the lives of four Americans became deeply involved with a whole community and about ninety students in particular. It didn't take long to be reassured that the Lord had watched between us during the years. For three nights and two days we fellowshipped together.

James and I were almost swept off our feet by their beautiful singing. How

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Cover photo: Two of the lay leaders in Shimonoseki, Mr. Tojo, a college teacher in economics; and Mr. Abe, computer specialist, meet with the Executive Secretary.





Left: The Macha Church. The cross, although barely visible in the photograph, can be seen for miles as the morning sun reflects on it.

Cover: Another view of the Macha Church.

Dallas and Faye Shelly

First Impressions and Responsibilities at Macha Mission

"Home Sweet Home" is a brick, thatched-roof cottage near the church and secondary school and one mile from the hospital complex. There is a large modern bathroom, kitchen with bottled gas stove and kerosene refrigerator, bedroom-living room combination, and a small porch. A fire is built under a tank of water encased in brick outside the house and you have hot water! Electricity is enjoyed from six o'clock to nine-thirty every evening. Health precautions include drinking stored rain water and taking Chloroquine, an anti-malaria drug. Our excellent health is attributed to God's blessing, good food, and unpolluted air! We are thankful for books, magazines, records and family pictures which help to make our house a home.

Nature gives us many things to enjoy here—beautiful birds, blooming, fragrant frangy-pani trees, lovely cloud formations, clear blue skies, and awe-inspiring sunsets. A less enjoyable gift of nature is snakes, abundant just now because of the rains. One day Faye saw one rapidly ascending a tree; after Dallas' patient, persistent effort it was killed: a five-foot deadly green mamba. A few days later, Dallas was called to the school garden: this time a six-foot mamba was killed. We trust the Lord for protection, along with safety precautions, as we go about our duties.

Right: The Medicine Man has traditionally commanded high and fearful respect in Tonga life. With the skills of modern science the medical missionaries receive and deserve high esteem. Note the confidence in the boy's face as he looks to his nurse, Eva Mae Peters.

Two months and many experiences later . . .

Our new way of life is as rewarding and busy as we had anticipated but more relaxed than previously, as the pace is not as hectic or as anxiety-producing. Being relieved of the responsibility of owning and operating cars is a great relief. Daily transportation is by bicycle. In the evenings there are not the activities or places to go, so we just stay home—a great blessing!

The people and churches in the Macha Mission area resemble those in the United States in many respects. A spiritual re-awakening is needed; many profess Christ as Saviour but have not forsaken sin, do not tithe, do not witness for the Lord in deed and word. New insight has come to some through New Life For All. Just now the weekly



women's meeting, and some secondary students, are studying the NLFA Handbook. We could tell you about individuals who have backslidden, taken a second wife, engaged in drinking and adultery; but we would also tell you that there are others manifesting interest in spiritual things. One conclusion: people are the same here as in America, with similar problems, hopes, joys, and fears—and all have access to the same new life in Christ.

Our responsibilities? Dallas is teaching English, history, and religious education to the girls in Forms I, II, and III, similar to grades 8, 9, and 10. When Edith Miller goes home in April for furlough, he will be headmaster of the school. The "Games Club" is under his direction; and Form III girls comprise his Sunday School class. He would surely tell you he enjoys teaching and being able to influence lives of girls who some day will be Zambian mothers. Girls must be alike everywhere, he has concluded: full of giggles, questions, vanity—and potential if they give themselves to God.

Faye will soon be working at the hospital 25 hours weekly—7-12 a. m. Monday to Friday—finding both challenges and frustrations. For example, a critically ill young wife, whose mother insisted that she must be taken home to be treated with African medicine, against the wishes of the helpless husband, died at home. But the thrills average more than the frustrations. Seeing very ill patients recover after simply receiving good food, medicine, and rest; caring for premature twin boys—3 lbs. 6 ozs. and 3, 8 at birth—that otherwise would have died, and observing the

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Edith Miller directing a choir of Macha Secondary School in the Macha Church.

First Impressions

from page nine

anxious mother's feelings change to hope and joy; and lastly being able to have a small part in helping prepare young women to be competent Christian nurses in their developing country.

Experiences unique to life under an old thatched-roof

We came home after six days at General Conference to find that termites (white ants, so-called) had invaded our clothes dresser and caused one grand mess but little serious damage.

Returning home from prayer meeting three weeks ago, we found that tiny black ants were either cleaning house up in the roof or changing residence; for they were swarming over our desk moving eggs, refusing to leave even after spraying. Were we ever thankful that they weren't working over our bed!

Our first garden attempt in a tropical country has already rewarded us with cucumbers, tomatoes, string beans, and carrots.

Road-building and construction of staff houses has begun at the site of the new secondary school. Cold weather is

not too far away. Our health is excellent and snakes are staying out of our way.

We praise the Lord for answering prayer for us personally and on behalf of the work here, for being our daily source of strength and courage, and for the prayers we are expecting Him to answer during 1971.

MISSION MEMOS

India Prime Minister Gandhi Visits Madhipura. "She spoke in a grove within walking distance of the mission station..." writes Edna Kreider. "People were going to the spot for hours beforehand, and then afterwards—people, people, and dust, dust, dust! She spoke for 10 or 15 minutes in very plain simple Hindi. Not all the people were for her but they wanted to see her." She also visited Saharsa.

On India Elections. "The overwhelming majority in the recent elections indicates a promise for a fairly stable government. We thank God. We accept every new day as a gift from God's hand, with opportunities unlimited for a clean, consistent Christian witness to a people who are hungry and thirsty for true spiritual values."

—Allen Buckwalters

Home from Japan. Rev. C. Ray Heisey speaks of his recent visit there as a rich experience. Besides the benefits of fellowship and visiting his daughter and family (the Doyle Books), he led a study of Daniel ("not easy with interpreter but we got along all right") and met leaders of other missions such as Don Hoke, Jacob DeShazer and Rev. Shults (OMS). He especially appreciated the spiritually enriching association with the Christians in Japan, and also spent an "unforgettable" short time in Korea.

Nicaragua. A lot has been bought in Arroyo and under Alvin Book's supervision the new church is rising. Commenting on Nicaragua, Brother Book writes: "The potential for church growth is phenomenal. I believe the sending church can very well spend more money and send more personnel. As I see it, the church is able to grow in almost any direction." The Walter Kellys are enjoying Al and Thata's help and fellowship.

African Leadership Advancing. "Africans are providing competent leadership for the church." This was the consensus of opinion in a recent Mennonite missionary consultation in Africa. "Missionaries should no longer expect to take top level administrative positions. Focus on ministries is also changing as governments take the lead in education and medicine."

Tour of Missions Ended. J. Wilmer Heisey, Executive Secretary of Brethren in Christ Missions returned April 22 from a visit to missions in Japan, India, Zambia and Rhodesia.

Returning to Zambia



Rev. and Mrs. David M. Brubaker, with Malinda, David, and Lisa, left from Olmsted (Harrisburg) Airport, April 12.

WHAT YOUR CHURCH WAS MEANT TO BE

from page five

As the vision of opportunity becomes clear and the sense of mission begins to be experienced, it will be necessary for the leaders to think in terms of defining goals and making plans for action. Knowledge that does not result in action spells the end of mission. But action requires leadership, and leadership in congregational witness and service requires much study and planning as well as continuous promotion. It does not come of itself.

But in the definition of goals and the formulation of plans it is necessary to keep in mind that the objectives are not to launch artificial, temporary efforts of evangelism, but rather to develop a pattern of church worship, life, fellowship and service that will be a communal witness in itself and at the same time will provide for and foster the individual witness of its members in the concrete situations of civic life.

Let us begin, as our Lord began, with *discipleship*. The time has come to give up the unscriptural and ultimately profitless driving for numbers of converts or church members and return to the fundamental condition Christ laid down for membership in his church. For his church Christ sought only disciples, and to the end of his earthly ministry he did not lay down any lesser condition. His demand is one of absolute commitment for every Christian—this is Christ's goal and God's best for every man.

Such an insistence on discipleship will immediately result in a sifting process. Some will drop away entirely, others will gradually drift to the outer edges of the circle, while a few will move forward into the heart of close fellowship and obedience. But the life and ministry of the fellowship must be carried forward on that basis.

No effort should be made to impose an artificial discipline, for the Lord himself is the Husbandman who will do his own pruning. But neither can we relax the conditions that he demanded. The call to membership in the church can be on no condition other than discipleship.

This article was selected by the page editor of "Pulpit and Pew." Due to its size and significance two pages were devoted to it.

The relationship of pastor to his people must be always that of disciple to disciple in the making of disciples. Every Christian—even the child in the Sunday school—is called to discipleship. Every servant of God must first be a follower of Jesus Christ.

In such an atmosphere of discipleship the church discovers its mission. Any decision to settle for the discipleship of a select few and to accept a second-class status for the rest is the death of mission. It merely caters to the spiritual pride and ambition of the few and relegates the majority to ineffective passivity.

Discipleship begins with an unconditional commitment to Jesus Christ and with the acceptance of a sentence of death. But it takes another disciple to bring that claim home. It is *with* such a man and *from* him, in the *doing*, and not merely the hearing and meditating upon God's will, that the disciple is made.

A second element essential to a proper climate of witness is the sense of the presence of God. It is not a matter of aesthetics, of reverence, of order in the service, but a sense of the reality of God in the midst of his people. It cannot be artificially induced, nor prescribed in the church bulletin. It cannot even be accurately defined. But where God is working and the sense of his presence is real, the disciple is encouraged in his witness and the stranger within the congregation is touched and attracted.

Important also as a third element for creating the proper climate of mission is fellowship. In some Christian circles the term is often employed to refer to social life among Christians. Such "fellowship"—too often unconsciously exclusive and self-centered—cuts the nerve of proper witness. It is not Christian fellowship; it contributes nothing to Christian mission and service.

The fellowship of Christ is rather a fellowship of disciples who follow their Lord on the road of life, who encounter and share together its problems and burdens, who accept each other regardless of race or position, as sinners saved by grace, who break their bread humbly together at the Lord's table and at each daily meal.

It is a fellowship in the world, in service, in witness and in suffering. Its door is opened to the stranger and the needy, and it is not based on any other distinction but that made by the blood of Christ.

To become a true witnessing community the church must also establish the pattern. We say *the* pattern, because what we have in mind is not so much a program of organized evangelistic activities (although they will have their place)

but the continuous day-to-day life of the church family, which is their witness.

We do not refer to the traditional program of church activities, which too often seems to be designed to promote the interests of the church itself. This is not necessarily to imply that the present organizational structures and program of church activities must be done away with. Neither is it to suggest superimposing an added series of organized evangelistic activities to the existing order of regular services. Rather what is suggested is the scriptural ideal and practical possibility of transforming the weekly life and ministry of the local congregation into the dynamic spontaneous outreach of service and witness that Christ intended for it.

The entire program of weekly services within the church may need to be revised. A program that hitherto has been geared primarily to serving the members of the church must now be restructured with a view to fitting and stimulating its members for discharging their mission in the community.

This need not mean doing away with the old order of service, but it does mean a radical change in its nature and purpose. The Sunday preaching services, the sabbath school, the weekly meetings, the service and social clubs of the church, its ministry of music—these and all the rest of church life may need to be reoriented in line with the proper concept of mission.

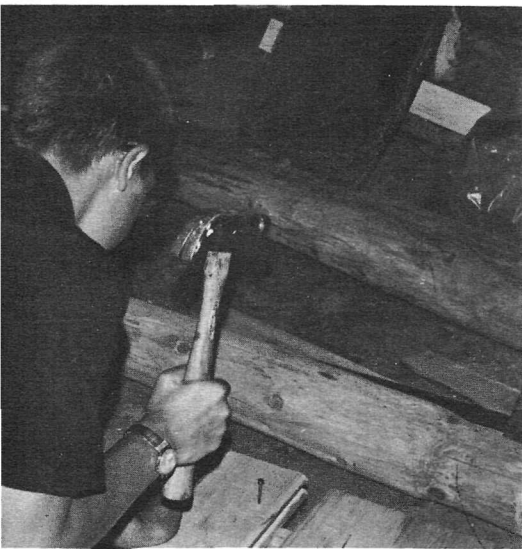
Consideration will also be given to the possibility of organizing the congregation into smaller cell groups for more effective training and deployment of each member in the work of Christ. The example laid down by John Wesley and the early Methodists with their "class meetings" should serve to inspire and direct us.

The essential thing for a local church is the dynamic, living witness of its members as a community and in the community. Where this exists the gospel will surely be preached and will commend acceptance, and as a result the church itself will grow. Special efforts will take on greater importance and become more effective means of reaping and following up its daily witness.

Significantly, the last words of Jesus Christ were directed to local congregations—seven of them—typical of the varieties of congregational life and situation. For each he has a different message according to its need, but the importance of his word to all is the reminder that each exists as a candlestick and the life and activity of each is to be judged in the light of its faithfulness to its mission. Hence the word of

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Let's Put Meaning into VBS Handcraft



One of the teen boys working on a round picnic table for wheelchair patients.

Handcraft with Purpose

L. Eugene Wingert

The writer, at present a student at Ashland Theological Seminary, served as pastor of the Maple Grove congregation, Hillman, Michigan, from which experience this article was written.

One of the problems of vacation Bible school is that of finding suitable handcraft projects for the various age groups. At Maple Grove, Michigan, we felt that the handcraft projects were notoriously lacking in meaningful involvement, purpose and lasting value to the students. The teaching value of making a cross or writing some Bible verses on a wall plaque was dubious.

Last year we decided on a different approach. Rather than having the students make some little "whatchamacallit" to take home and soon be broken or forgotten, each student worked on a project for the children at a nearby home for the mentally retarded. From the youngest, who colored animal cut-outs, to the oldest, who built two picnic tables for wheel chair patients, each student was involved in doing something for someone else. Some made pompoms, others painted and strung beads for use in teaching color, size and number. The teenage girls sewed attractive gowns for the children of the home.

The offerings taken were also used for the home.

Teen girls sewing gowns for children.



Beginners point to "cut-outs" they colored.
Cover: Juniors making pom-poms.

Enough money was raised to purchase a swing set. Of course the boys and girls enjoyed the competition in raising the money.

A highlight of the week was having a representative of the home come to our school and explain through colored slides the work of the children's home and how our projects would be used for the children.

Through this approach to handcraft we felt we were teaching some rather significant things about Christian life and service, and that some real learning was taking place as the students were doing something rather than simply hearing someone speak. There was none of the anticipated cry of "Why can't I take mine home?" On the contrary there was a noticeable rise in both the interest and the care with which students did their projects and some genuine satisfaction in having done something for another.

Yes, VBS handwork can be meaningful and can be used as an important tool in teaching many things, among them, "It is more blessed to give than to receive."

Middlers painting beads and boxes as teaching aids.



JESUS CHRIST:

Superstar? or Son of God?

"Jesus Christ—Superstar," the rock opera from England is confronting the now generation with the most crucial of all questions: who is Jesus Christ? To many, the title will seem sacrilegious. However, the widespread controversy over this rock opera has indicated that young people, turned off by the organized church, are still obsessed as never before with Jesus.

The opera is supposedly based on the Scriptures, but it lacks the clear compelling testimony of Scripture to the person of Jesus Christ.

Over and over the chorus asks, "Who are you?" The album concludes with the voice of Judas coming back from the dead and still questioning who Jesus is. "Don't get me wrong," says Judas, "I only want to know." And then the haunting chorus follows, "Jesus Christ—Superstar, do you think you're what they say you are?" The opera does not supply the answer. In fact, it ends with Christ in the grave. This underlines the dilemma of many contemporary young people. They are attracted by Jesus . . . but they are not sure who He is.

Some see Jesus as a revolutionary. He was, but not in the same way as the violent revolutionaries of His day. His kingdom, He said, was not of this world. It was not by force of arms that His followers turned the Roman Empire upside down.

Others picture Jesus as "gentle Jesus, meek and mild." Again, that's true, but at the same time there was something tough about Him. He said that He had come to cast fire on the earth and that He had come to bring not peace but a sword.

Some see Jesus as the first hippie. However, the Bible doesn't indicate that

Jesus appeared in any way different to other people of His time. In any case, He said what was inside a man was more important than the outside.

Other people believe Jesus to be an establishment man . . . the teacher who inspired Western civilization, chaplain of the status quo. It is true that Jesus has been one of the greatest influences in Western society, yet He offended many of the leaders of His day by exposing their hypocrisy.

Leighton Ford

Some would think of Him as a black Jesus, leader of an underground black movement. But Jesus was not black, neither was He a white, Anglo-Saxon, blue-eyed blond. Jesus belongs to no one race . . . He is for all men.

So the more we try to squeeze Jesus into our pigeonholes, the more He will not fit. He is bigger than any of them.

Some people will say, "Jesus is cool." That is what was said in "Superstar." But what do we mean by that? Some people are simply saying as Judas did, "I just want to use Jesus . . . He's the 'in' thing."

Who, then, is this Jesus?

For those who say He was a bad man, there is one convincing piece of evidence that proves to me He was not a bad man. If you want to find out what is wrong about some public figure, you ask his friends and those who work for him.

But the men who shared Jesus' life for three years—who saw Him at all hours of day and night—who watched Him when He was tired, hungry and disappointed and under pressure—were the men who first claimed that Jesus was without sin and who said that He was God.

Peter said, "You are the Christ, the Son of the Living God." John, the beloved disciple, wrote, "In Him was no sin" (1 John 3:5).

There are also thousands of people today who take the position that Jesus was just a good man. But there is one great difficulty in claiming this. Dr. W. E. Sangster said, "An infallible mark of a good man is that he has a keen sense of guilt . . . the better he is, the more he is conscious of his own failure."

By unanimous testimony, Jesus was a good man. Yet He had no sense of guilt. He said, "I do always those things which are pleasing to my Father."

If He was merely a good man, then He should have had a sense of sin . . . but He didn't, and that points us to the conviction that He was more than a man.

Was He really the Son of God? We must know the answer to that question. If He was God, then we can depend on what He said and did. If He was not, then we might just as well admit He was either deceived or a deceiver.

But let me suggest to you several reasons why I believe that Jesus was God in the flesh.

First, He accepted worship . . . and that is the right of God alone.

Second, He forgave sins . . . and that, too, is God's right alone.

Third, He made the most fantastic personal claims. He said, "I am the Bread of Life"; "I am the Light of the World"; "No man comes to the Father but by Me." When He made those fantastic claims, was He mad or was He speaking the truth?

Fourth, men from all races, tribes, tongues and nations have confessed Him as Lord and Saviour. As Dr. Sangster says, "Nearly a third of the world now acknowledges the Carpenter as King."

But there is one further proof. And that is the personal proof that comes when Jesus Christ is encountered in your own life.

When you meet Jesus, you know that He is more than a man. You know it because He makes you face yourself. He sees the real you and you become conscious of your sin and your failure.

And you become conscious of something else . . . that Jesus loves you. He died on the Cross for you. He calls you to follow Him. There's the proof: once you have really met Him, your heart cries out and will not be satisfied until it is given to Him.

The rock opera, "Jesus Christ—Superstar," leaves us with a haunting question: "Who are you? Who are you?" The New Testament leaves us with a triumphant affirmation. He is not "Superstar." He is the Son of God. He is not dead. He is alive, forever more.

An abridgement of a sermon preached at the Northeast Philadelphia Crusade to a standing room only youth night audience.

I Can Never Forgive

from page four

to God! And what we continue to do, day by day.

And when God has forgiven us the debt we owe Him, how can we be unforgiving to others who owe us so little in comparison?

Anything that you may need to forgive is only a shadow of the debt you have been forgiven.

When you've realized God's forgiveness, *then* ask the question "Why must I forgive?"

The answer will arise from your own heart!

Forgive? Yes!

Till seventy times seven!

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Your Church

from page eleven

warning: "Remember . . . repent and do the works you did at first. If not, I will . . . remove your lampstand from its place . . . He who has an ear to hear, let him hear what the Spirit says to the churches" (Rev. 2:5-7).

Essential to the survival and revival of the local congregations of Christ today is the recovery of their sense of mission in the world and in the community, and obedience to that mission. Copyright World Vision. Used by permission.

With God's People

from page eight

glad I was that Irene Eschliman had challenged me to teach our students the "fundamentals"—and now they are enriching their own culture with application of their native tunes. I am told that wherever graduates of the high school have gone they have carried their music with them, with rich blessing. I know B in C congregations that could borrow with much profit a few of their beautiful tenors!

But it wasn't only their music . . . We learned of the lives and ministry of so many graduates of Abre Mountain High School: a medical doctor living and working among his own mountain people; a veterinarian—an honor student who was retained to teach in the veterinarian school in Manila; the entire staff of the high school are graduates, also many teachers in schools throughout the mountain country of northern Luzon, many pastors, and some farmers and housekeepers.

As we sat together in the dark while five high school boys were preparing to accompany us at 3 a. m. for the 3½ hour hike to the beginning of the road, a cluster of a dozen or so close friends gave greetings for each of those who



Bishop C. B. Byers holding plaque and Mrs. Byers the anniversary cake. With the Byerses are Dr. and Mrs. Clyde Meadows. Dr. Meadows brought the anniversary message.

GOSPEL TIDE OBSERVES TWENTY FIFTH

At an Anniversary Dinner held on March 12 three hundred friends shared with Bishop C. B. Byers and the staff of the Gospel Tide Hour in honoring 25 years of Gospel broadcasting.

The Gospel Tide Hour began over station WCHA (Chambersburg, Pa.) August 11, 1946. The Rev. C. B. Byers, who has been the minister of the broadcast since its founding, was then pastor of the Chambersburg Brethren in Christ Church. He presently serves as bishop of the Atlantic Conference.

Music for the broadcast has been furnished by several groups during these twenty-five years: The Happy Cousins, the Harmony Boys, a ladies trio, a

Canadian quartet known as the Wainfleet Gospel Four; and since 1959 a thirty-voice choir under the direction of Nelson Byers.

The director of the broadcast is the Rev. Glenn Ginder, pastor of the Elizabethtown Brethren in Christ Church.

Since 1962 the broadcast has been the official broadcast of the Brethren in Christ Church although it receives no subsidy from the denomination.

Dr. Clyde Meadows, a long time friend of Bishop Byers brought the Anniversary address. An anniversary cake was presented to Bishop Byers with twenty-five "candles"—each candle formed by a ten dollar certificate.

could not experience with me the return to Lamao.

There was a bit of spontaneous harmonizing on a familiar tune—and then a farewell. Blest be the tie that binds!

Dr. Eugene Nida to Speak

Dr. Eugene Nida, executive secretary of the American Bible Society, will speak at the College on April 27. The well-known linguist will speak to a chapel convocation, the English and Language divisions and to a religion class.

Church News

MESSIAH COLLEGE

Groundbreaking for Campus Center

The groundbreaking for the Jacob F. Eisenhower Campus Center was held at the Messiah College campus on April 13 at 10:15 a.m.

The \$2.3 million student center has been planned for 4 years. It is named as a memorial to Jacob F. Eisenhower, a grandfather of President Dwight D. Eisenhower.

The campus center will contain student and faculty offices, a gymnasium, exercise rooms and related facilities, several lounges and game rooms, and a dining room, among other areas. The structure is scheduled for completion in August, 1972.

ALLEGHENY CONFERENCE

Air Hill reports a group of members meeting at the church March 27 to put shingles on the main sanctuary. A hot meal was served by the ladies.

Antrim youth with pastor Andrew Slagenweit fellowshiped with the Hanover church Sunday evening, March 28, bringing the program.

Five Forks celebrated their Tenth Anniversary March 27-28 with an open house. The dedication of their new parsonage took place Sunday afternoon, March 28, with Bishop Henry Ginder giving the dedication message.

Granville reports revival services, March 15-28, with Rev. Carl Stump ministering the Word.

Green Spring reports well attended meetings at the revival held by Rev. Earl Lehman.

Hollowell reports eight receiving the rite of baptism and five being received into church membership.

Martinsburg reports revival services with Rev. Simon Lehman, Jr., from March 10-21. Twenty-one professions were made.

New Guilford had special services the week of April 4-11 with Rev. Jacob Bowers as the special speaker.

Saxton reports that on Feb. 20 seven men from the Teen Challenge Training Center at Rehersburg, Pa., shared in a rally, telling of their deliverance from drug addiction and immorality.

ATLANTIC CONFERENCE

Mt. Pleasant welcomed Lawrence Mummaw home from Africa where he had given two years of voluntary service. On March 17 Carl Wolgemuth from the Wycliffe Bible Translators, told of his work in Mexico, also showing interesting pictures. Rev. Jack Yost was the speaker in a week of evangelistic meetings.

CANADIAN CONFERENCE

Boyle reports ten members received into fellowship, March 7. Rev. Jacob Bowers ministered in a week of Prophetic Bible study April 18-25.

Delisle welcomed Robert Climenhaga and wife back to western Canada April 4. Brother Climenhaga was installed as their pastor for a three year term.

Ridgemount, under the supervision of Pastor and Mrs. John Schock, conducted a "Kid's Crusade" during the Spring vacation with an enrollment of 127. Average attendance was 66. Three-fourths of the children were from non Brethren in Christ homes.

Rosebank held a missionary conference March 20-21 with Rev. Norman Wingert, Ron Bowman and the Jacob Shenk family as speakers. Brother Wingert showed pictures and spoke of his work under the Mennonite Central Committee; Ron Bowman spoke of the work at Montreal Lake Children's Home; and the Shenks shared their experiences and showed pictures of their work in Africa.

CENTRAL CONFERENCE

Merrill reports that Rev. and Mrs. Bert Winger of Leonard, Mich., held revival services March 28-April 5. The services were marked by good preaching, good attendance, and the work of the Holy Spirit among the youth.

Highland had three of their own teenagers participating in a folk musical "Tell It Like It Is," April 4, at the Community High School when about 70 young people took part. About 1500 people heard the performance.

MIDWEST CONFERENCE

Mountain View reports six receiving the rite of baptism, March 21.

Zion had as guest speaker March 28, Warren Martin, a theology student at Miltonvale Wesleyan College.

PACIFIC CONFERENCE

Upland welcomed home the Eldon and Norman Berts. Eldon Berts spent 8 months, in a self-sponsored around the world photographic missions tour, visiting our missions in Africa, India and Japan. Norman and Barbara Bert spent two years of voluntary service teaching in the Choma Secondary School, Zambia, Africa, arriving home with Tabitha Ann, now over a year old. Also welcomed back was Rev. C. R. Heisey, sponsored by the California churches, to visit our mission churches in Japan, taking greetings from the California Church and to report back to the home base.

BIRTHS

Albrecht: Timothy Grant, born Feb. 25 to Mr. and Mrs. Ronald Albrecht, Rosebank congregation, Ontario.

Byers: Travis Charles, born Mar. 28 to Mr. and Mrs. Lee Byers, New Guilford congregation, Pa.

Climenhaga: Vanesa Mae, born March 17 to Rev. and Mrs. Robert Climenhaga, Delisle congregation, Saskatchewan.

Cober: Lorie Lynn, born Jan. 14 to Mr. and Mrs. Donald Cober, Rosebank congregation, Ontario.

Landis: Bryce Edward and Bryan Edwin, twin boys born Mar. 18 to Mr. and Mrs. Martin Landis, Grantham congregation, Pa.

Martin: Charles Anthony, born Mar. 22 to Mr. and Mrs. Carl Martin, Hummelstown congregation, Pa.

Melhorn: Lynn Robert, born Mar. 25 to Rev. and Mrs. Lloyd Melhorn, Jr., Carland Zion congregation, Michigan.

Smith: Kevin Eugene, born Jan. 6 to Mr. and Mrs. Ralph Smith, Green Springs congregation, Pa.

WEDDINGS

Christman-Burkholder: Linda, daughter of Mr. and Mrs. John Burkholder, Chambersburg, Pa., and Lakee Christman, son of Mr. and Mrs. Warren P. Christman, Greencastle, Pa., Mar. 21 in the New Guilford Church with Rev. Ressler and Rev. Lester Misner officiating.

Heise-Moore: Linda Lee Moore, daughter of Mrs. Kubusheskie and Mr. Moore and Larry Edward, son of Mrs. Ruth Heise and the late Edgar Heise, Mar. 13 in the Rosebank Church, Ontario, Canada, with Rev. Wayne Schiedel officiating.

Perrin-Wyles: Gretchen Deloris, daughter of Mr. and Mrs. John Wyles, and Stanley Robert, son of Mr. and Mrs. Merle Perrin, both of Saxton, Pa., Jan. 16 in the Saxton Church with Rev. Bedsaul Agee officiating.

Smith-Strockbine: Deborah Ann, daughter of Mr. and Mrs. Charles Strockbine, and John, son of Mr. and Mrs. Henry Smith, both of Manheim, Pa., Feb. 27 in the Mastersonville Church with Rev. Jesse Dourte officiating.

OBITUARIES

Bigler: Jeffrey Lynn, born April 18, 1958, passed away Feb. 6, 1971, as a result of having been struck by a car while pushing his bicycle near his home. He is survived by his parents, Mr. and Mrs. Galen R. Bigler, three sisters and one brother. Also his maternal grandparents, Mr. and Mrs. William Hess, and his paternal grandfather, Mr. David Bigler. Funeral services were conducted by Rev. Bedsaul Agee assisted by Rev. Rex Baker at the McClain Funeral Home, Cassville, Pa., with interment in the Trough Creek Cemetery, Todd, Pa.

Book: Elizabeth Nigh Book, born July 6, 1880, to Solomon and Sarah Nigh, passed away Mar. 13, 1971, in Upland, Calif. She was married to Adam Book who had served as a minister at the Rosebank Church in Kansas. She was predeceased by her husband 31 years. She is survived by her daughter, Ruth E. Book; a son, Howard; two step-daughters, Mrs. Martha Bohen and Mrs. Mary Long; and a step-son, Rev. Monroe Book. Services were conducted by Rev. Elbert Smith at Upland, Calif., with interment in Bellevue Cemetery in Ontario, Calif.

Lenhart: Ethel A. Lenhart, 72, was born in Pennsylvania and passed away in her home in Upland, Calif., March 12, 1971. She was a resident of California for 36 years. She is survived by her husband, Harvey, and the following children: Maynard, Marlin, Mrs. Clyde Zook, Mrs. M. J. Hyatt, Mrs. John Conrod, Glen, and Mrs. David Berrian. Also 17 grandchildren and seven great-grandchildren. Services were held from the Upland Church with Rev. Elbert Smith officiating with interment in the Bellevue Mausoleum, Ontario, Calif.

Mitchell: Earl F. Mitchell, Elsie, Mich., was born July 15, 1899, and passed away Mar. 24, 1971. He was a member of the Carland Church. Survivors include his wife, the former Alice Green; two sons: John and Thomas; three brothers; two sisters; ten grandchildren; and five great-grandchildren. Funeral services were held from the Jennings Lyons Chapel, Owosso, Mich., with Rev. Lloyd Melhorn, Jr., officiating. Interment was in the Fairfield Cemetery.

The Contemporary Scene

Ferment in Soviet Union

Maynard Shelly

Youth Turning to Christianity

Several years ago, a young engineer in the Soviet Union approached an old woman who was his neighbor and said, "I know you are a believer. Can't you tell me about God?"

He explained his concern. "The thing is this," he said, "that I as a graduate in physics am not satisfied with the philosophy of dialectical materialism, and I should like to know the point of view of believing persons."

The woman was able to direct the engineer to a person informed on theology. After two months, the engineer said to his wife, "You know, after long meditation, I have decided to be baptized."

Her reply, "But I was baptized a week ago, and our child too."

Such experiences of conversion in the Eastern Orthodox Church of the Soviet Union are increasing according to a letter written last year by a well-known Soviet Christian and sent to Pope Paul VI in Rome. The letter was published recently in North America in English in the publication, *Religion in Communist Dominated Areas*.

Anatoly Levitin is a schoolteacher by profession but widely known as a religious dissenter and an outspoken writer. Levitin, who writes under the pen name of Krasnov, is usually in controversy with the civil and ecclesiastical authorities in the Soviet Union. He has been in prison more than once, and was, in fact, arrested shortly after writing his letter to the Pope, but was released in August of last year.

Levitin's writings can only be circulated secretly in the Soviet Union. They are passed from hand to hand in typewritten form.

Levitin is a member of the Orthodox Church "who never in his life has thought of anything but the welfare of the church." He sees a drive for freedom in the renewed interest of youth in religion and their openness towards it.

The grandfather generation of the Soviet Union (those people who lived at the time of the communist revolution fifty years ago) is anti-religious. "Its leading and most energetic representatives passionately hated the orthodox Church, seeing in her the chief support of the Tsar's regime," said Levitin.

The father generation, to which Levitin himself belongs, came to maturity after the communist revolution. During this era, religion was driven underground, the great majority of churches closed, clergy imprisoned, and no one spoke openly of religion.

"The second post-revolutionary generation," writes Levitin, "was the most estranged generation of any ever

inhabiting the earth; it did not hate, it was simply ignorant of religion."

But the youth of the USSR do not feel about religion as do their fathers or grandfathers.

Says Levitin, "Modern youth in Russia is a disturbed youth, it seethes and passionately seeks for something."

He compares their enthusiasm to that of first-century Christians. "It would be no exaggeration to say that in these young people," he says, "the religious reaction, in intensity and strength, is no less than the feeling of fiery enthusiasm among the earliest Christians."

In Moscow, he notes frequent cases in which the sons of Communist Party members and even sons of old *tchekists* (security police) have been baptized.

L., a worker in physics, searched for a satisfying world view. He was attracted to the writings of Freud, then to Nietzsche, and then to Berdyaev. The writings of Berdyaev aroused his interests in the Gospels, which brought him to the Christian faith, though he is a member of a Jewish family. He later married the daughter of fanatical atheists. The young woman had been baptized two years previous to her marriage, much to the horror of her parents.

On another occasion, a copy of the Gospels came into the hands of A., a student. He did not read them, but quite forgot about them. But a month or so later, being in low spirits, he opened the Gospels and was astonished. He read without stopping, but did not accept them at once. Some parts he liked, but other parts he did not agree with.

Faith came unexpectedly to A., when he read about the raising of Lazarus. This portion, which is the stumbling block for many, became for him the source of faith.

"I suddenly understood how it really was, and I believed," said A., who is now a physician.

While Levitin notes many conversions to the Orthodox Church, he admits that "the Baptists can be proud of even more conversions." Since Baptist theology is not as complex as Orthodox doctrine and ritual, he feels that the two religious groups attract different people. "People less mature in spiritual life, of more rationalistic minds, go to the Baptists; whereas people capable of deep mystical experience go to Orthodoxy," he says.

The *Manchester Guardian Weekly* sees dissent and ferment growing in the Soviet Union. "The invasion of Czechoslovakia created such ferment among the Russian intelligentsia that some new alliances were bound to be forged. How strong they will be, and how ruthless the regime will be in trying to suppress them, no one can say. One can only admire those who are prepared to stand up in the face of such appalling odds," said the British newspaper in a lead article on September 5.